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ESSENTIAL TRUTHS AND FORMAL ERRORS OF ORTHODOXY.

ESSAY VII.

The Atonement.

THE subject of this essay is the Orthodox doctrine of the work of Christ, and especially of the Atonement.

No doctrine of Orthodoxy is more difficult to state to the satisfaction of the Orthodox than this. The reason is, that there is no doctrine concerning which the Orthodox differ so much among themselves. There is no difficulty in stating the Orthodox doctrine of the Trinity; for this is the same, or nearly the same, in the symbols of all the Orthodox sects. The Roman-Catholic doctrine of the Trinity is essentially the same with that of the Presbyterian, Lutheran, Methodist, and Episcopal Churches. But not so with the doctrine of Christ's reconciling and atoning work. This has taken every form in past history, and is altogether unsettled at the present time. Three principal views on this subject have prevailed in the Christian Church as Orthodox. The first may be called the *warlike* view of Christ's work; the second may be called the *legal* view;

and the third, the *governmental* view. The first was the prevailing Orthodox view from the earliest times till the middle ages, and is based on the idea of a conflict, or war, between Christ and the Devil, for the soul of man. The Devil had gained possession of the human race in consequence of its sin. The right of the Devil over men was fully admitted. Augustine considered it as the right of property; Leo the Great, as the right of a conqueror. Christ gave his own life to the Devil as a ransom, which was adequate to redeem the whole race. This theory rested on the literal interpretation of the words "ransom" and "redemption." If Christ's death was a *ransom;* if he came "to give his life a ransom for many," — the question naturally arose, *From* whose power were men redeemed? and *to* whom was the ransom paid? Certainly, men were not redeemed from the power of God. The ransom could not have been paid to God, but to some enemy who held us as his prisoners. The only possible answer, therefore, is, that the ransom was paid to the Devil. The Devil was the cruel tyrant who had enslaved us. He had a right to do so; for we had become his slaves through our sin. But he had no right over Christ; for Christ had committed no sin: so that the death of Christ was a free offering to the Devil to redeem the race. According to this view, therefore, the atonement was made to the Devil.

But, in the middle ages, another view of the atonement became Orthodox; founded, not upon the idea of a ransom, but on that of a *debt.* According to this view, the divine law requires that the debt which man owes to God, which is perfect obedience, shall be paid, either by himself or by some one else. Anselm, the founder of this theory, defined sin "as not giving to God his due." Man cannot pay this debt himself, and therefore Christ pays it for

him. This is the legal view of the atonement; or perhaps we might rather call it the commercial view.

But this theory, after having endured as Orthodox for some five hundred years, gave place to a third, based, not on the idea of a ransom or of a debt, but of a State necessity. It would not do for God, as a moral Governor, to forgive sin, unless, by some great example, an impression could be made of the evil of sin. This impression is produced by the death of Christ, who therefore died, not to atone for past sin, but to prevent future sin; or, in other words, to make a moral impression on the human mind. This is the popular theory of the atonement held by the Orthodox at the present time. But, usually, many views are mingled together in modern Orthodoxy; and while all Orthodox teachers use the same language, speaking of the death of Christ as "atonement," "expiation," "vicarious sacrifice," "sin-offering," "substitution," "satisfaction," yet they connect with these words very different ideas. Such is the testimony of an eminent Orthodox divine, who speaks thus:—

"There is a general concurrence in the words *vicarious, expiation, offering, substitute,* and the like, but no agreement as to the manner in which they are to get their meaning. Sometimes the analogy of criminal law is taken; and then our sins are spoken of as being transferred to Christ, or he as having accepted them to bear their penalty. Sometimes the civil or commercial law furnishes the analogy; and then, our sins being taken as a debt, Christ offers himself as a ransom for us. Or the analogy of the ceremonial law is accepted; and then Christ is set forth as a propitiatory or expiatory offering to obtain remission of sins for us. Regarding Christ as suffering for us in one or another of these Scripture forms or figures taken as the literal dogmatic truth, we have as many distinct theories. Then, again, different as these figures are from each other, they will yet be used interchangeably, all in the sense of one or another

of them. And then, again, to double the confusion yet once more, we have two sets of representations produced under each, accordingly as Christ is conceived to offer himself to Jehovah's justice, or as Jehovah is conceived himself to prepare the offering out of his own mercy.

"On the whole, I know of no definite and fixed point on which the Orthodox view, so called, may be said to hang, unless it be this: viz., that Christ suffers evil as evil, or in direct and simple substitution for evil that was to be suffered by us; so that God accepts one evil in place of the other, and, being satisfied in this manner, is able to justify or pardon.

"As to the measure of this evil, there are different opinions. Calvin maintained the truly horrible doctrine, that Christ descended into hell when crucified, and suffered the pains of the damned for three days. A very great number of the Christian teachers, even at this day, maintain that Christ suffered exactly as much pain as all the redeemed would have suffered under the penalties of eternal justice. But this penal view of Christ's death has been gradually giving way, till now, under its most modern, most mitigated, and least objectionable form, he is only said to have suffered under a law of *expression*.

"Thus God would have expressed a certain abhorrence of sin by the punishment of the world. Christ now suffers only as much pain as will express the same amount of abhorrence. And considering the dignity of the sufferer, and his relations to the Father, there was no need of suffering the same, or even any proximate amount of pain, to make an expression of abhorrence to sin, that is, of justice, equal to that produced by the literal punishment of the race. Still, it will be seen to be a part of this more mitigated view, that Christ suffers evil as evil; which evil suffered is accepted as a compensative expression of God's indignation against sin. Accordingly, in the agony of Gethsemane, and when the Saviour exclaims in his passion, 'My God, my God, why hast thou forsaken me?' it will be taken for literal truth, that the frown of God, or Divine Justice, rested on his soul.

"It will probably be right, then, to distribute the views of those, who are accepted now as Orthodox teachers, into two

classes, — one who consider the death of Christ as availing by what it *is*; the other, by force of what it *expresses*: the former holding it as a literal substitution of evil endured for evil that was to be endured; the latter holding it as an expression of abhorrence to sin, made, through the suffering of one, in place of the same expression that was to be made by the suffering of many.

"As regards the former class of representations, we may say, comprehensively, that they are capable, one and all, of no light in which they do not even offend some right moral sentiment of our being. Indeed, they raise up moral objections with such marvellous fecundity, that we can hardly state them as fast as they occur to us." *

But, notwithstanding the fact that there is such confusion in the minds of the Orthodox about this doctrine, there is, nevertheless, no doctrine, the belief in which is regarded as so important. With respect to other doctrines, — the Trinity, for example, — dogmatic Christianity declares our salvation to depend upon our belief of it; but, in regard to the atonement, it goes further, and makes our salvation depend on using the phraseology of the doctrine. Other doctrines will save us, on the condition of believing them; this, on the condition of using the language. If a man shall lead a life of purity and goodness, but express doubts concerning this doctrine, his Orthodox friends will have scarcely any hope of his salvation; but if the most depraved criminal, after a life steeped in wickedness, shall merely say on his death-bed, that "he hopes to be saved by the atoning blood of Christ," he is thought immediately to be on the fair way to heaven. No matter how good a man is, if he does not accept the Orthodox language on this point, his friends *fear* for him: no matter how bad he

* God in Christ. By Horace Bushnell. Page 193, &c.

is, if he does accept it, they *hope* for him. There is a sort of magical power attributed to the very words. They are almost supposed to act like a talisman or a charm.

Now, while we reject all such superstitious views of the power of mere words, while we reject all false meaning and all no meaning, it is proper to think that there may be some substantial truth in these Orthodox opinions concerning the atonement. Let us endeavor to find what this vital truth really is, and why this doctrine is so dear to the heart of Orthodoxy.

The central idea of the atonement is, that Christ has done something which enables God to forgive us our sin; and the reason why this doctrine of atonement seems so precious is, that we feel that there is a real difficulty in the way of forgiveness, — as if something else were necessary besides repentance, — as if some compensation or reparation should be made somehow to the offended law of God, or to the aggrieved holiness of God. I do not say that this feeling is a true feeling: that question we must consider afterward. But it is, at any rate, a natural feeling, whether it be founded on our knowledge of God or our ignorance of God. It is hard to believe that *a man* whom we have injured will forgive us that injury merely because we ask him to do so, and are sorry for what we have done. We feel that we must make some reparation before he can or ought to forgive us. Unquestionably, the conscience is the source of this feeling. It led Zaccheus to say, "If I have done any man wrong, I restore him fourfold." A full reparation for an injury, accompanied with sorrow for having done it, the expression of which sorrow is confession, satisfies the conscience. Having done this, we feel that we have a right to be forgiven.

But it is very seldom that such full reparation can be made. The consequences of our wrong acts cannot usu-

ally be removed or effaced. Wrong-doing is like the gate of hell, — easy to open, but difficult, if not impossible, to close again. "She opened; *but to shut* excelled her power." Instead of reparation, therefore, the conscience substitutes retribution, — either reparation or the penalty; and the natural form of the penalty is an equivalent. Natural justice says, "An eye for an eye, a tooth for a tooth." This the conscience thinks right: this is justice. All less than this is mercy; all more than this is revenge.

I think, that, if we analyze the feeling which the conscience gives us concerning the consequences of wrong-doing, it is this: First, conscience demands reparation to the injured party; second, it demands punishment as a satisfaction to be made to the law of right, and this suffering to be accepted as just by the guilty party; and, thirdly, it declares that guilt should produce an alienation, or separation, between the guilty party and those who are not guilty.

To illustrate all this, let us suppose a case. A man, hitherto respected and trusted by the community, commits some great breach of trust, and robs the community. What does the conscience, in such a case, demand? First, that he should give up his property, and make, if he can, full restitution; second, that he should endure some suffering, that he should not continue to enjoy, as before, all his accustomed privileges; and, third, that he should not retain his standing in society, and receive, as before, the countenance and esteem of honorable persons. Conscience requires that he should make atonement to those he has injured, by restitution; to the law of right, which he has offended, by suffering some punishment; and to honorable men, by keeping out of their way.

This, which the conscience teaches of an injury done to man, it also teaches of an injury done to God. The

offence against man is *a crime:* the offence against God *a sin.* For a crime, the conscience requires restitution punishment with confession, and alienation from the good, which is shame. For a sin, the conscience requires, in like manner, restitution, punishment, and alienation. It merely transfers to God's justice the ideas of atonement which human justice has given to it.

But God's justice is not like man's. The ideas of atonement so abstracted are essentially false; and to convince us of their falsehood is one of the objects of Christ's death. It is to show us that God does *not* demand this full restitution, does *not* intend to inflict this punishment, and is *not* alienated from the penitent sinner. The death of Christ has done this.

As a matter of fact, the death of Christ has enabled men to come to God: "They who were afar off are made nigh by the blood of Christ." As a matter of fact, it has lifted men above the fear of God into the love of God. And this must be a divine work. Not the mere death of the human being could have done this; but the God who dwelt in him has uttered his tender love, his forgiving grace, from the cross. "God was in Christ, reconciling the world unto himself." The death of Christ is an expression of God's free grace. If we regard Christ, in his life and character, as a manifestation of God's will, then his pathetic and tender death reveals to us that God loves us even when we are sinners, before reparation or repentance; "for, while we were sinners, Christ died for us."

There is, however, a difficulty in believing that we can be forgiven. This difficulty is in the conscience; and, —

(*a*) To say *there is no difficulty*, will not remove it.

(*b*) To say that *repentance and good works* are enough, will not remove it.

(*c*) To say that *God is merciful*, will not remove it;

for the difficulty lies in the *conscience*, which declares that every sin is, —

1. An injury done to God.

2. An injury to the moral universe; inasmuch as it is example of evil, and a defiance of right.

3. An injury to ourselves, by putting us away from God, the source of life; and alienating us from him.

Now, it is true that the New Testament says, "Repent, and be converted, and your sins shall be blotted out;" "Believe, and be saved." It is true, that, if we will believe ourselves forgiven, we shall be forgiven. But how can we believe it, when the inward voice of conscience is always saying that God ought not to forgive us without some reparation made for the injury done to himself, to the universe, and to ourselves?

We need something to believe in, — some manifestation, some object. Something we need done by God to assure us that he is in earnest in desiring us to come and be reconciled to him.

Now, the *sufferings and death* of Christ seem to be this object: they enable us to believe in forgiveness, and so to be forgiven; they meet the difficulty of the conscience, and relieve it of its threefold embarrassment. For, in regard to the injury done to God, Christ's sufferings are substitution, or vicarious suffering. I do not say, vicarious *punishment*. The innocent cannot be *punished* in the place of the guilty; but he can suffer, and constantly *does* suffer, in the place of the guilty. These two laws are announced in the Old Testament: "The soul that sinneth, it shall die," &c.; "The wickedness of parents shall be on the children." If a man is alone, he must bear *all* the consequences of his sins; but, if he have friends and children, they will relieve him of some by their self-sacrificing kindness: their *sufferings* take the place of his *punishment*.

How often a wife does this! — interposing her sufferings between her husband's sins and their penalty. And what a profound impression is made by it of the evil of sin! It torments innocent women and children; it shipwrecks the peace of a family. What an effect is produced on the man himself! — what a reproach and tender rebuke to him is this! The sufferings of Christ are *substituted* in this way for ours, according to this law; and this divine substitution is continued in the sacrifices of Christians. Missionaries and martyrs, by their zeal, patience, and generosity, carry out the sacrifice of Christ. This is God in Christ working in us and in the Church, and working for sinners.

Then, as to the *injury to the world* by the contempt sin does to the law, the sufferings of Christ are *satisfaction:* they satisfy the divine law; they make an impression of the importance of the law. But here, again, it is not merely Christ alone who does it, but God in Christ, and Christ in the Church, who honor the divine law by the respect produced for it. They bring us to repentance; they make us feel the sinfulness of sin; show us the misery it causes to those who love us, — how it pains God, pains Christ, pains the good, and pains our friends. So we feel it, and show it by true penitence; and so honor the law. The law is *satisfied* when the sufferings of Christ and his followers, caused by sin, lead men to abhor sin, and love righteousness.

As to the injury which *sin does to a man himself,* by separating him from God's love, and making him at enmity with God, and God's wrath on him, the sufferings of Christ are *reconciliation.* "God was in Christ, reconciling the world to himself." Why was God alienated from man? Because he is holy. How can an unholy person be at one with a holy God? The answer is this: God comes into

his heart by Christ, to form Christ within him, and to make him holy as Christ was holy. He sees, that, when united with Christ, his sinfulness is killed in its roots, and a seed of perfect purity is planted in his soul; and so God is able to be at one with him through his union with Christ: "I in them, and Thou in me, that we may be perfectly at one." A love for Christ in the heart forms Christ within us. He is our life, our motive power, our aim; and so he casts out the root of our sin, and brings us to God.

Thus we see, that, even though we should reject all the Orthodox theories about atonement, we may accept the fact. We can believe that God in Christ *does* reconcile the world to himself, — *does* create a sense of pardoned sin, — *does* remove the weight of transgression, — *does* take away the obstacle in our conscience, — *does* help us into a living faith, hope, peace, and joy.

Moreover, Christ is really a sacrifice for sin, — a real and true sin-offering. For what were the sin-offerings under the law? How did they remove sin? Not by themselves (it was impossible for the blood of bulls and goats to remove sin); but because they were an appointment of God, and so showed God's disposition. They showed that his holiness was displeased with evil; they showed that he loved the sinner, and wished to make him holy. So the death of Christ is a true sacrifice in exactly the same way, but in a higher degree; convincing us of the evil of sin and the love of God.

The experience of the whole Church teaches the power of this faith to create in our souls a new life of love. Seeing God coming to us in Christ to reconcile us to himself, and freely forgiving our sins, removes from our hearts doubt, anxiety, and the burden of hard responsibility, and fills the soul with a deep peace and joy in believing. So felt the Apostle Peter when the Master forgave him his

denial. From the fountain of that forgiveness flowed forth a river of devotion. So felt Paul when forgiven by Jesus; so felt Augustine, so Ambrose, so Luther, so Wesley: because they had been forgiven much, they loved much; for to whom little is forgiven, the same loveth little.

The practical conclusion is, that we need not to speculate as to the *how*, but endeavor to see the fact. What we need is faith in God's pardoning, redeeming, saving love in Christ Jesus, — faith that our sins are blotted out; that we can come at once to our Father; that we can come boldly to the throne of grace; that the infinite Father looks at us with love when we are a great way off, and says, "This my son was dead, and is alive again; was lost, and is found."

We may therefore, when we are conscious of going wrong and of doing wrong, instead of trying to reform ourselves alone by our own strength, go first to God, and be forgiven, through faith in the great sacrifice of Christ: "Whom God hath set forth to be a propitiation (or mercy-seat), through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, that he might be just, and the justifier of him which believeth in Jesus."

MEN AND THINGS IN WASHINGTON.

(By a Contributor.)

As you approach Washington from any direction, you see the great dome of the Capitol, now nearly completed, rising over the city. Never was a better site selected for a great building; for it is conspicuous in all directions, in all its majestic proportions. Washington lies below it;

though it was intended originally that the city should be on the high plain above, which would have been a much more healthy site. The front of the Capitol, therefore, is not toward the city, but looking the other way; and many people go to Washington, and return, without seeing the real front of this edifice, where are the great porticoes and the statues. But, seen from any direction, this building is well worthy to be the Capitol of a great nation. It is finer, on the whole, than any national edifice which I recollect. The vast wings project so as to give ample relief, and to break the front into masses of light and shadow; the want of which relief is such a defect in the Houses of Parliament, the flat surface of which, though richly carved, is as insipid as the cast-iron front of a cooking-stove. The white marble fronts of the Capitol glimmer and glow in the sunlight, whether seen from the hills of Virginia or the approach from Maryland; and the dome towers above the hills, visible miles away, like that of St. Peter's. The extension of the Capitol has been managed, it seems to me, with great artistic skill.

The architect had certainly a difficult problem, — to enlarge a great building already finished, and to enlarge it in every direction, without injuring the proportions. He has solved it very successfully. The old flat dome over the centre of the building has been changed into a lofty one; but, as it had to be supported on the old piers, it is constructed, not of stone, but of iron, in castings to resemble stone, and hung as a vast shell around the old dome, being suspended by iron bars outside of it. The interior of the Capitol is as beautiful as any of the Genoese palaces or Neopolitan churches. Every room is finished with beautiful frescoes and arabesque. The galleries and staircases are of the most exquisite white marble; or, what is even more beautiful, the bluish-gray Tennes-

see marble. The committee-rooms, the reception-rooms, the ante-chambers, the galleries, are all finished in this superb manner.

I had the pleasure, on Sunday, of preaching in the Senate Chamber, and defending the President's Proclamation in that place. In Washington, the proslavery spirit is strong in society. I was told that the majority of families where one visits are defenders of the institution, and opposed to the President's Proclamation. William Henry Channing, whose church-building has been given to the use of a hospital, and whose society has worshipped in the Senate Chamber, has been faithful on this subject; and his influence is deservedly great.

One of the most interesting places at Washington, at this time, is the Navy Yard. It is the great manufacturing establishment of the naval ordnance-department. It gives one an idea of the mighty work we are engaged in, to walk through it; to see its immense machinery, vast foundries, where every thing can be made, from a steam-engine to a percussion-cap, which is needed in a man-of-war. In one shop you may see a Dahlgren gun, weighing seven or eight tons, put into a turning-lathe, as if it were a bit of wood, and whittled and pared down to the proper size. In another, chain cables are being made by hand, every link welded by stalwart laborers on the anvils. Again: steam-boilers are being hammered with enormous din in another shop; and in another, cannon are rifled; and in another, iron plates, for mailing vessels, are rolled out, and copper, recovered from the Norfolk Yard, rolled into thin plates, and then fed to the percussion-cap machine, which cuts them out, punches them in a mould, and tosses them into a receptacle faster than the eye can follow. In another place, we see anchors forged under the ponderous steam-hammer, which can either fall with a weight of forty

thousand pounds, or tap with force just enough to break an egg. And then there are the foundries, where the melted iron runs in fiery streams into the crucibles, and is carried and poured into the moulds; and the shells, just made, and yet smoking hot, are standing all over the floor; while the metal, as it runs, flashes up toward the roof into brilliant stars.

Then there is the Smithsonian Institute, — the building a contrast to the Capitol every way. The architect seems to have been madly in love with the Gothic; and so, having to make a passage-way, he constructs it in the form of a Gothic cathedral, with side-aisles, and clere-story above. The whole building is a ludicrous assemblage of towers and corridors, buttresses and rose windows, gables and parish churches, significant of nothing but a desperate purpose in the designer to have as much mediævalism as possible for the money and in the space allotted him. The collections in the building are insignificant, — some stuffed beasts and birds, some poor Indian portraits; but, compared with the great museums of London and Paris, wholly wanting in any scientific purpose or use. It is merely the popular museum of Washington, rather inferior to Barnum's in New York or that in Boston, and discreditable to the scientific men who tolerate it.

Among the most interesting sights around Washington are the fortifications in Virginia. I spent most of a day in driving from the Aqueduct Bridge past Fort Corcoran, and the chain of forts extending therefrom to Alexandria, and to Fort Lyon beyond it, now commanded by Col. Wells of Massachusetts. These powerful fortifications command each other and all the intermediate space, and are also connected by rifle-pits. All the old trees and forests of this section have been cut down, to give a range for their cannon. Every fort is protected on the outside by an

abattis of trees, with their limbs pointed outward, — the coarse, deep trenches, and the steep walls of the fort, with angular outworks, commanding every approach; and so all the way in front of Washington for twelve to twenty miles. Many of these forts are garrisoned by Massachusetts troops; and it was pleasant to talk with them about their native homes and the old towns. We found them all intelligent and civil. Their huts for winter quarters, made of logs, usually with canvas roofs, are very comfortable. At Fort Albany it was pay-day, — the first for six months; for, though so near Washington, the soldiers had had no pay during all that time.

The Sanitary Commission in Washington I found enlarged to nearly twice its old size, and having a much larger force of clerks. They have up-stairs one room devoted to a census or directory of the army. They have reports from every camp and every hospital almost daily, so as to keep the name and present location of every soldier in the army. They have also a building near the paymaster's office, where sick discharged soldiers can have a place to rest and eat, free of charge, instead of standing in the streets, as formerly, waiting their turn, until ready to faint with exhaustion. This Commission is doing a vast amount of good; although, of course, it can make mistakes, and omit much that ought to be done. It is a voluntary institution to help the official army organizations in a great emergency, when, without it, they would have been utterly unable to do their work.

I went on Sunday afternoon to the contraband camp, where are collected the negroes — men, women, and children — who have escaped from slavery. Small-pox being among them, we could not go into their houses; but they collected around the carriage, and their superintendent asked them to sing for us: so they sang hymns, one

woman giving out the lines, and the rest singing, swaying their bodies with a slow motion backward and forward. Then, at the request of the superintendent, I said something to them; and they replied, "Yes, sir;" "That's right;" "We will, sir;" and so on; and, when I ended, said, "Thank you, sir." Then one or two of the men told their experiences in slavery, and how they escaped, and how they had left behind their friends and children, — tears streaming from their eyes, and others crying too; for all had left some behind; and the ladies in the carriage cried with them. Lastly, an old negro man prayed, leaning, like Jacob, on the top of his staff; and all the rest knelt on the ground, in the mud, and solemnly said "Amen," or else sang a sort of chanting assent, in places where they were moved to, — a low under-song, as it seemed, of sympathy. We all noticed, while they sang, what a profoundly reverential expression was on their faces; surely such as I never saw on the faces of white men. This visit to these poor people — Hebrews in the wilderness, who had come out of Egypt, but had not yet reached the promised land — was very touching. I was told that they easily found work in the district, — the able-bodied men and the good female house-servants very easily. I asked one colored woman, just from Virginia, if they had heard down there, among the slaves, of the President's Proclamation. She said, "Oh, yes, massa! we all knows about it: only we darsn't let on. We pretends not to know. I said to my ole massa, 'What's this Massa Lincoln is going to do to the poor nigger? I hear he is going to cut 'em up awful bad. How is it, massa?' I just pretended foolish, sort of."

As to the public men in Washington, I can only say, that the impression produced by the sight of them is that suggested in the famous saying of the great Swedish statesman: "Come here, my son, and see with how little

wisdom the world is governed." The prevalent aspect of things is of drifting with events, not controlling events. Capitalists and merchants in New York are making so much out of the war, that they are satisfied to trust to Providence, and believe all will come out well. In Washington, those in comfortable offices are only satisfied with the state of things, and cannot get up much enthusiasm. In the hospitals, among the poor soldiers, you find earnestness and enthusiasm, patience and submission. There is a touching grandeur about our young men sick and dying. I saw an old man, a German, who had received eleven wounds in one battle; and he was as cheerful, and merry even, as he could be. Mr. Channing told us of some Pennsylvania men, in the hospital which he visits, who were noble fellows. They were dying every day, he said, of their wounds, but went willingly, with no complaint, — only glad if they could see some one from home, or send a message of love to their friends who sit waiting and looking for those who shall never come again.

Mr. Lincoln seems worn out with care. I should think he would be so. His bed has not been one of roses. He stands in the midst, beset on all sides; urged to do this, and not to do it; told the salvation of the country depends on it; told the next minute that it will be the destruction of the nation. Not being a man of original insight, no national leader, but a man of plain sense, he finds it hard to steer the Ship of State in the midst of this awful storm, and sighs, no doubt, often for the quiet of his Illinois home.

Mr. Chase has such a weight laid on his own especial department of finances, that we can hardly expect him to do any thing else than attend to them.

I do not think, on the whole, that I received much encouragement from the men in Washington. Great men

are scarce. God does not see fit to send many of them. He sends us heroes in the field and in the fleet, — noble soldiers and sailors; but sages and statesmen, where are they?

> "Great men have been among us, — hands that penned
> And tongues that uttered wisdom, — better none.
> These moralists could act and comprehend:
> They knew how genuine glory was put on;
> Taught us how rightfully a nation shone
> In splendor; what strength was that would not bend.
> But now where are such souls as we had then?
> Perpetual emptiness! unceasing change!
> No single genius paramount, no code,
> No master-spirit, no determined road,
> But equally a want of thoughts and men."

FAREWELL MEETING FOR REV. MR. DALL.

A MEETING for a parting interview with Rev. Mr. Dall, Unitarian missionary to Calcutta, was held in the Bedford-street Church, Sunday evening, April 19, 1863. After prayer was offered by Dr. Gannett, the chair was taken by Hon. John G. Palfrey, who, introducing Mr. Dall, made some brief but excellent remarks, in which he recalled striking facts in connection with the Rajah Rammohun Roy, and Rev. Mr. Adam's mission forty years ago. Mr. Dall was then called upon for a Report, which he read, and which we print below. Rev. Mr. Winkley, Chairman of the Sub-committee of the Board of Directors of the A. U. A. on the India Mission, then spoke, calling attention to the case of William Roberts, missionary at Madras. We print a report on this subject, carefully prepared by Mr. Winkley, which embodies his views on this point. James F. Clarke then made some remarks on the three points, — "A mission

to India is desirable," "A mission to India is practicable," and "Mr. Dall is doing the work ably and well." A collection was taken on behalf of the Madras Mission, amounting to upwards of $200.

MR. DALL'S REPORT

Of the Work done by the Christian Unitarians in India.

Christian Friends, — My duty is to make you a brief report of facts. On the eve of departure, through England and Egypt, to India, after seven years spent in India, and now seven months at home, I am to state *what is our work in India* done and to be done for God and man and the gospel.

Each one here who has read the New Testament must know that its end and aim is the conversion of the world, — the binding of every human heart to God. Nothing can hide the fact that Jesus said, "Go, teach all nations; preach the gospel to every creature. If ye love me, keep my commandments." This, we know, was his dying charge, kept to the death by all his immediate apostles, and by Paul, the missionary to the heathen, the apostle to the neglected world outside of his native land.

Charity begins at home, but dies down into selfishness, and ceases to be gospel charity, if it *stay* at home. For our own sakes, therefore, we must gospelize humanity. We must Christianize *them*, or they heathenize us. The gospel is love to man, faith in God, knowledge of the truth, and obedience to absolute right. India has blind faith in God, almost to the exclusion of love to man. India excels most nations in that wisdom which Paul said was foolishness with God; and she has yet to find — as how many of us have yet to find! — the true wisdom by obedience. The depth of her present degradation is shown by

her idolatry and its lying pollutions; though increasing thousands of her people begin to yearn for gospel light, and are, year by year, flinging their idols to the owls and the bats. When we see what centuries of training God gave to the Hebrews before he could wean them from idolatry, we have no right to slacken our hand or close our purse, though we see, for centuries, no other success.

But we do see more, — much more. Four or five hundred thousand of all sects have been baptized; and in Southern India we have three or four Christian Unitarian churches, feeble yet persistent; and these originated, not from the preaching of any missionary of ours, nor of any white man sent from a Christian land, but from natives of India self-moved, and from natives only. All men hunger for what is good: they thirst for better things, and take them when they find them. The omnipresent God will have it so. And thus it was, that the father of the present pastor of our church in Madras, seventy-five years ago, left his idols for the great doctrine of the Divine Unity, and found it first in the Koran. Driven out from his home among the fragrant coffee-gardens in the hill-country, he sought refuge in Madras, down by the sea. He was there employed by a Christian. Being a thoughtful and studious man, he took the Bible, and compared it with the Koran. The position of a believer in Mahomet, into which he had come with so much struggle and suffering, he now abandoned for one higher and truer. He became a Christian. But the Christian creed of his English master, and the articles of the English Church, did not wholly satisfy him. It appears in his Autobiography, that the position of mind in which he found rest was due to the providential reading in England, whither his master had taken him as a body-servant, of a Christian Unitarian tract, and then of the works of such men as Belsham, Priestley, Lindsey, and other Unitarian divines.

And now, to-day, in South India and in Burmah, four churches live, with two or three schools attached to some of them, and hold regular services as societies of Unitarian Christians; that is to say, at Tonghoo in Burmah, and at Salem and Secunderabad and Madras in Southern India. Our largest brick chapel is at Secunderabad. I thank God for these facts. It is encouraging to know, that, in that hard soil, — not harder, however, for gospel-seed, than was the soil of England in the bloody days of the Druids, not many centuries ago, — with so little aid from Christendom, there have grown up four Christian churches, little ones, as plants out of a dry soil, in the midst of the deep darkness of the heathen world. One of these (at Madras) has, within consecrated walls, for fifty years, and another at Secunderabad for thirty or forty years, worshipped the God and Father of our Lord Jesus Christ.

The order of their service nearly resembles that held in the Stone Chapel here in Boston, or exactly that of Essex-street Chapel in London, carefully translated into their own Tamul tongue. Would you hear the sound of it? [Mr. Dall here had a nod from the Hon. John G. Palfrey, the Chairman; and repeated the Lord's Prayer, as he had often repeated it with the church at Madras, beginning, "Pára-man-da-lang-gar-li-li-ruk-ki-rar, angrl Pidávé."*]

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* We have obtained a copy of the prayer: —

LORD'S PRAYER, — TAMUL.

Pára-man-da-lang-gar-li-li-ruk-ki-rar, angrl Pidávé; ummudaiar námam párísutthar-má-var-dá-gar; ummudaiar iráchiam vá-ru-var-dá-gar; ummudaiar sittham pá-rar-man-dar-lath-tilé; sé-yar-pár-du-már-por-lé; bhoomi-yilé-yiun sé-yar-pár-du-var-dá-gar. An-den-dru-lá angrl áppat-thai, angrl uk-kin-dru dárung. Angrl kár-den-kár rar ruk-kun angrl main-nik-kumáporlé angrl kárdan-gár-lai angrl luk-ku main ni-ium angrl-lai so dhar-nai-kul. Pirar-ve sik-kar pan-ná-de-um ánálo tun-mai_yai-niki-angrl-ái-i-rat-chil took kul-um. Awmeen!

Moodelliar Vellázha (if that was his heathen name) got his first glimpse of Christianity about the year* 1788; and though he soon became a teacher of others, and took the Christian name of William Roberts, it was not until the year 1823 — after thirty-five years of Christian fidelity as a seeker and teacher, desiring for long years to give himself to the work of preaching the gospel — that he was allowed to do so, and was at last aided and sustained from Christendom as a Christian missionary. Not until age had begun to whiten his head was he allowed a salary on which to feed and clothe himself and family, nine in number. Then at last, at about the age of fifty-five, he was released from other labor, and allowed to devote his whole time to the gospelization of his people. He then began to receive from London £60 ($300) a year for himself, and $300 for tracts and printing. He died about 1841, and his mantle fell upon his youngest son; and he has stood in that pulpit, Sunday by Sunday, for twenty years, pleading, pleading all the while, like his father before him, for some white man, some Christian believer from the West, to come and take the pulpit, and teach the people, and make *him* a subordinate. The way he has been treated reminds one of the time when Ahab's prophets called upon Baal: "O Baal, hear us. But there was no voice, nor any that answered, nor any that regarded." A small gift of money has been sent, as I said; but only one white man has the Unitarian Church, either of England or America, ever sent, even temporarily, as a gospel preacher or delegate, to stand in either of our chapels there, and say, in the words of Jesus, "Blessed be ye poor; for yours is the kingdom of heaven." My God, I thank thee that I have looked upon and prayed with our brethren in Salem and Madras.

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* These dates are from a lately discovered autobiography.

Brethren, I have spoken sad truth; and at the judgment, unless we repent, this neglect will rise against our branch of the church in scathing condemnation: "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to *me*." So eminent in knowledge, why is our church so lacking in its faith? God forbid that it should go on so in years to come! Unceasing in good works at home, we must also look out of our windows; we must know the oppressions that are in the earth; and remember those who are in bonds of ignorance and superstition, *as bound with them*.

Compelled in mere faithfulness to point to what has been left *undone* by us in India, my sole intention was to declare briefly what we had done. We have done something. Yes. From and after the year 1823 for about *ten* years, and again from 1855 for a term of eight years, we have tried to do something. We have had one or two representatives among the tens, or rather hundreds, of missionaries sent out or raised up there by other churches. In 1821, we Christians began to work; and we have done a very little, co-laboring with brethren of like precious faith with us in Great Britain, and with brethren born Hindoos, God being the chief doer of it.

I have spoken first of Christian Unitarianism in Southern India, because this blessed light was first kindled there by the good hand of God some thirty years before any thing was seen of it in the north-east; *i.e.*, in Calcutta, my home. The *two* fields are about a thousand miles apart. From 1821 to 1827, not much seems to have been done in Calcutta besides the distribution of tracts, the collection of a Unitarian library of four hundred volumes for circulation, an occasional lecture or single course of lectures, and the publication of a few newspaper articles. Rammohun Roy then appeared, — a man of remarkable

independence and vigor and self-sacrifice and benevolence for a born Hindoo. He nobly gave money, time, labor, to disseminate Christian truth as fast as he could find it. He left no one behind him in India to second his Christian plans; he established no Christian institution; and all his *translations* of portions of the Four Gospels have been lost: still his name will be an increasing power in Bengal, *if we choose to have it so.* We have republished, in English, a thousand copies of his "Precepts of Jesus," the cost of which (three hundred rupees) was wholly paid by Hindoo gentlemen; and we have published the same in Bengalee. The labors of the (so-called) Unitarian Committee of Calcutta extended over about ten years, — from the year 1821 until the Rajah Rammohun Roy died in England. From that time until the year 1855, there was a suspension of the Calcutta Mission. From the year 1855, that mission has been well sustained by the American Unitarian Association, who have lately determined to continue the work for at least two or three years longer. With this my mission you are pretty well acquainted. Our ten Reports — published during these eight years past, as well as the letters from several of us that have appeared in the "Monthly Journal" — have been read, I am told, with interest. We have also printed seventy or more pamphlets in India. I need not detain you further than to unroll once more, for a moment, the plan of that work. The Calcutta Mission, you are aware, has two branches, — the religious and the educational. The church and the school move the mission onward like the two wings of a bird. On the one hand, we have the Trustees of the Useful-Arts School; on the other, a Committee for the dissemination of Unitarian Christianity. The name and address of each of these gentlemen — chiefly American resident merchants and English-Government servants —

are in possession of our Home Committee here; and I trust the two bodies are to continue long in correspondence with one another. Our friends here need such counsellors, so that the work may be fairly judged by the testimony of different witnesses and from different points of view.

1. The Church Committee's work is threefold; namely, the (1.) preaching, (2.) the correspondence, and (3.) the tract-printing and distribution.

2. The School Trustees are men of high position and culture, — gentlemen not directly interested in our theories of faith. One of them (James Scott, Esq., No. 2, Fairlie Place, Calcutta) kindly takes charge of all the funds we have, keeps them in the Oriental Bank, and pays them over to meet all bills whatever. He maintains a perfect understanding with the Church Committee, and devotes all donations for strictly religious purposes to their special application.

The main business of the school is to give to Hindoos (what they are glad to get) a good English education, as well as a mastery of their own language; and the arts taught are to support them and their families, when driven out of their idolatrous homes for unbelief in their own scriptures, and professed acceptance of ours. I need add nothing further at this time concerning the work done and doing by Christian Unitarians in India among two hundred millions of heathen souls.

There are some here who would be glad, perhaps, to recall a fact, of which others may not be aware: namely, that, in the years 1825 and 1826, various public meetings were held here in Boston, and were numerously attended; and that they resulted in the formation of a Society for the Promotion of Christianity in India, — a body of good and wise men, who sent nearly seventeen hundred dollars to Calcutta in the days of Rammohun Roy, with a pledge

to remit six hundred dollars a year, for ten years, towards the support of the missionary, who was then an Englishman, and supported mainly by Englishmen. Among the names of the officers of that society were those of Dr. Henry Ware, President; Hon. Peter O. Thatcher, Vice-President; Dr. Joseph Tuckerman, Corresponding Secretary; and George Bond, Esq., and Robert Waterston, Auditors.

I may quote, too, a remark of Dr. Henry Ware, out of an address he delivered before the Annual Conference of Ministers in May, 1826. He says, "Let Christianity be presented in its pure and simple form, and there is nothing in it unintelligible, incredible, or revolting, that it should be impossible to recommend it to the heathen mind. A new era has actually commenced; efforts are directed more to the education of the young than to the conversion of adults; schools are established; useful arts and better habits and customs are introduced; and, instead of offering the doctrines of the gospel first, and alone, they are preceded or accompanied with all the improvements of Christian countries in government and education, with the pure morality of the gospel, and with Christian institutions." So spoke Dr. Ware to the assembled May meeting of Unitarian ministers in 1826; and, quite lately, the venerable and excellent John James Tayler of London has written to your missionary in these words: "I cannot but think that you are taking the right course in devoting the main strength of your mission to the perfection of native schools; not, of course, withholding such direct religious instruction as the people are disposed freely to seek, and as their increasing acquaintance with Christian literature must dispose them more and more to seek; and employing for your general moral and spiritual instruction such extracts from the practical part of the

Christian Scriptures as Rammohun Roy's 'Precepts of Jesus,' and inducing the pupils to commit to memory such simple and beautiful hymns as you showed me a specimen of the other evening. My best wishes are with you; and, so far as I can aid you, you may rely on my sympathy and support." So speaks John James Tayler; and so have repeatedly spoken many living and departed sympathizers with the work now sustained by the prayers and sacrifices of such as believe that no branch of the church of Jesus is more emphatically called to gospelize the polytheistic Hindoos than the Unitarian Church of God the Father, and of our Lord Jesus Christ.

Good friends, may God be with you, and move your hearts to remember, that but one-fourth part of men have yet, even nominally, received the gospel! "Go ye, therefore, and teach all nations, and preach the gospel to every creature."

MR. WINKLEY'S REPORT ON THE MADRAS MISSION.

Prepared at the request of the Executive Committee of the American Unitarian Association.

In the letter of instruction given to Rev. Mr. Dall by the Executive Committee occurs the following paragraph:—

"You are instructed to go from Calcutta to Madras. Here you will seek at once the Rev. William Roberts. We wish for full information in regard to his chapel, his schools, his wants; the number and character of the persons that come under his influence; and to know whether, through any agency of ours, that influence may be extended. We need not remind you of the great interest we feel in the labors of this devoted man, both for his own and his father's sake; and we desire, that, whatever you may learn in regard to his means and hopes of usefulness, you will communicate to our Board."

In the year 1767, there was born in Madras a Hindu, whose name should be held in grateful remembrance by every Unitarian in the world. He worshipped the gods of his people until he was twenty years of age. Then Mahomet revealed to him his error, and unveiled to his astonished spirit the Most Merciful. He forsook his idols, and became a Mussulman. Two years afterwards, he went in the service of a returning merchant to England. In the few years spent in Christendom, one greater than Mahomet led him into the church. As he was baptized into the Father and the Son and the Holy Ghost, he heard, as his own, the name of the negro who stood as his godfather, — William Roberts, — the only name by which he is known to us. The ear that had thus been trained to truth soon distinguished the divine utterances of the Son of God from all the traditions of the elders. Therefore did he rise above Trinitarian theories, as he had already left behind similar and worse errors of Hinduism and Mahometanism. "Jesus Christ is Lord, to the glory of God the Father," was the resting-place of his mind and heart. Each of these three steps he took at a cost. He would have taken them at a greater. He was following a crucified Redeemer; and understood fully, and accepted cheerfully, the conditions.

He returned to Madras. He was mindful of the command, "Let your light so shine before men, that they may see your good works, and be led to glorify your Father who is in heaven." He immediately proclaimed the good news he had heard. His countrymen perceived that he had been with Jesus, and learned of him.

Thus at Madras, in 1795, at the age of twenty-eight years, did William Roberts, a native, commence the first Unitarian movement for the Christianization of India; "an apostle, not of men, neither by man, but by Jesus

Christ, and God the Father." In one sense, this was more emphatic of Roberts than of Paul; for the former had no Antioch to send him forth with laying on of hands and of prayer, and no Barnabas to accompany and co-work with him. The Bible was his only creed; no other book having been translated into Tamil, or written in that language: it was his whole parish library. Thus, unaided and alone, he commenced, and heroicly continued, his work for eighteen years.

And now another step must be taken. A minister-at large, in a city eight miles long, must have some rallying point. A chapel must be built. But how? Mr. Roberts was already laboring for his family's support. The converts who had joined him were poor. No missionary fund was open to draw from. What could he do? This: He added toil to labor, self-denial to economy, and, aided by a noble wife, dropped mites into a treasury dedicated to God; and so, after years, little by little, out of such earnings, arose a brick chapel that would accommodate seventy-five individuals, dedicated to the worship of the One True God; and, near by, a parsonage of the same material. Thus was built the first Unitarian church in Asia. Never was the word *dedication* more appropriately used, — given, given, given all the way along, first in purpose, then in toil, moment after moment, for years, till the gift was completed, and stood there The Father's. Ever since has it been consecrated by the prayer and praises of those —

> "Whose souls are lighted
> By wisdom from on high."

What a theological training had that Unitarian minister of Madras! What an ordination service those eighteen years of going from house to house and from heart to heart must have been! What a right he had acquired

to dedicate that church to God! With what confidence could he stand in that pulpit, and teach the life of self-sacrifice in love to God and love to man! If there is a minister to be envied since the days of the apostles, it is William Roberts of Madras. He who sees not that, his soul lacks an essential element.

Madras is composed, as is London, of many smaller towns combined. These correspond to wards; one of which is Persewaukum. It is in Persewaukum that the Roberts Chapel is located. Most of the larger missions have opened free schools. This is done for several purposes: first, to retain the children of converts under the influence of the mission; second, to train them up to Christianity; third, to bring other children under Christian teachings, in the hope of leading some, in after-life, to conversion; and, fourth, to thereby come in contact with parents and others not otherwise accessible. There are persons who are by no means in favor of these schools, but deem them as entirely independent of the legitimate work of a Christian missionary in India as of a minister of the gospel in America. Whatever may be the true view, it certainly is an important testimony, that, in the same year (1813) in which the chapel was built, Mr. Roberts increased his labors, by opening, in the veranda of the chapel, a free school for the native children of Persewaukum. In addition to the reasons already given, he well knew that thus only would the children of his flock get any education; being too poor to avail themselves of any other mode. It may seem that pupils from five to ten years of age — for, after that, they are sent into the world to get their own living — could hardly repay so laborious a preacher for the precious hours he must give every day to the simple elements of education, — such as geography, reading, and the like. If this were all, perhaps it would

be so. But among other branches, and really *the* study in Mr. Robert's mind, was Christian truths. Hymns were sung, passages committed to memory; and thus the precocious Hindu mind was early bent towards Christ.

It must also be remembered that Madras is not Boston. It is Heathendom, and not Christendom. Mahometanism, and, what is far worse, Hinduism, with all its superstition, permeates the people. This is their ancient religion: Christianity is an innovation. When we see how in New England, amid all its free schools, its numerous churches, its educational instrumentalities, and its wonderful social privileges, superstition exists; how seventh sons of seventh sons, Indian doctors, mesmerists, astrologists, spiritists, and the like, abound and flourish: to say nothing of similar follies of a more individual character, even in many an intelligent home, — it will more clearly be understood what India must be, trained for untold generations to its present condition. There seems to be an absolute necessity that the Hindu mind and judgment should be strengthened through education before the rational claims of Christianity can be felt. Nothing short of this conviction, it seems, would or could have led Roberts, at the age of thirty-six, after eighteen years of gratuitous labor in evangelizing his countrymen, just when he had built and entered his chapel, to turn aside, even for a few hours daily, from pouring out of the abundance of his heart Christian truths, to the teaching of geography, grammar, arithmetic, and the like, to those little children, and that for a compensation only sufficent to pay for rent and leaves.

His labors did not end here: for, during the next six years, he not only carried forward his chapel and school and general missionary work, but managed to prepare and publish ten tracts, and that, too, at an expense of $576.50; paid for, as was his chapel, from his own labors.

At the end of these six years (1819), he opened a second free school in Annicoolum, another ward of the city.

A year later comes the first substantial notice of Mr. Roberts's perseverance, self-sacrifice, and need. After laboring alone for nearly a quarter of a century; after building out of his own earnings a chapel and parsonage, opening and supporting two free schools, and issuing at his own expense ten tracts, in addition to supporting a large family, — in the year 1820, the British and Foreign Unitarian Association voted him five hundred dollars per annum. The money was a great deal; but the fact was more. The former enabled him to increase the efficiency of his mission: the latter added strength and cheer to his soul. The divine arm is all-powerful; but, oh, how inspiring is human sympathy and Christian approval!

Some years later, the same association educated in England, at considerable expense, a son of Mr. Roberts; thereby preparing him to succeed his father. But he whom man qualifies may fail of the heavenly approval.

Mr. Roberts continued his work until the year 1837; when, after a ministry of forty-two years, at the completion of threescore and ten, he fell "asleep in Christ." "Blessed are the dead that die in the Lord; . . . and their deeds do follow them."

For reasons not here to be stated, Joseph did not succeed his father. William, the youngest son, was absent from home. He loved the work of his father. When he heard that Elijah had ascended, he felt the mantle rest on his shoulders: with its power, he returned from beyond the Jordan, and continued the prophetical office. The elders who taught the schools, those well-tried colleagues of his father, assured him of their co-operation. This was in 1837. From that day to this, for more than twenty-five years, he has worked bravely; and those now aged men still stand

by his side. All the time has he preached as by necessity, crying out continually, "Send a strong man to take my place, — a white man, that, being of the dominant race, his influence may be more wildly felt, especially among the higher classes."

William preaches from his father's notes. The service is largely liturgical, being very similar to the Stone-Chapel Liturgy; only it is not unusual to sing three hymns in succession. In all this, the teachers of the school are essential aids. They also are of the Board of Trustees, and so share the responsibilities. But they share also in the small income of William. The British and Foreign Unitarian Association, indeed, continue their aid; but now only forty pounds, or two hundred dollars, are sent instead of five hundred dollars. This, after paying the teachers, leaves but a very small sum for the missionary; and yet the son has abated not a jot of his father's work. He indeed has added, for a portion of the time, a third free school and a second Sunday school. Like his father, he has engaged in public and private discussions with Trinitarian missionaries and their converts; has issued some five or six tracts; has no parsonage to reside in, — that having been squandered by one who should have aided, and not hindered and persecuted, his father's work. A damp mud-cabin, at an inconvenient distance from his chapel, is now William's residence. As a book-keeper for a stabler, he obtains means of supplying the deficiency in the funds of the mission; and even this has recently been taken from him. Occasionally, sums have been sent to him, but not enough to clear him of arrearages for the absolute necessities of life. His schools are held in the piazza of the chapel and a couple of mere wood-sheds; and yet the average number of pupils is one hundred and twenty-five. Recently, a lot of land has been partly purchased for a schoolhouse by friends in Calcutta; for

Roberts stands high in the estimation of the Calcutta Committee, and also of the British and Foreign Unitarian Association, the latter of which claim his as their peculiar mission: but the lot is not clear, nor the schoolhouse commenced.

In 1856, Rev. Mr. Dall visited Madras. It is not surprising that he was moved with a similar enthusiasm with Rev. Charles T. Brooks, who visited Madras in 1854. After speaking of the stinted means of missionary and masters, Mr. Dall says, "The property has been going on sadly out of repair. The cemetery-wall has bent itself with age, and fallen to the ground, leaving the prickly pear to guard a hundred graves. The wall of the chapel 'compound' is also falling. The bell, with its elaborate Tamil inscription, is broken. An outside coating of tar has kept the chapel-roof from letting in the rain; but the mortar is crumbling from the walls, despite an occasional facing of whitewash, which is all they can afford. The cement also is getting swept from between the pavements of brick tile, notwithstanding some bits of cheap carpeting that have seen their best days."

Who can read this, remembering the circumstances under which that chapel was built, and not feel reproached? Were that a Baptist or a Methodist chapel, the simple story would bring hundreds of dollars from our denomination for its repair, and an ample pension for the heroic son of an apostolic father.

In 1859, three years after his first visit, Mr. Dall again journeyed to Madras. Now he says, "I found the chapel in good order, the shell-lime finish making the walls and ceiling as hard and white as Parian marble." This is better; but it is only a partial aid. All the other difficulties remain. The pillars of the veranda are tottering; the arrearages of the missionary are accumulating. If he chose,

he could at once pass into comparative ease by accepting an office under the government. "But what, then," he would say, "becomes of my day-schools, my Sunday school, my chapel-services, my congregation, my sixty or seventy communicants? No: till that stronger man comes, I must occupy." The spirit of the father is in the son.

And now, after sixty-seven years of just such labor of father and son in that great city, what are the results? These: There stands the first Unitarian church in India, built, by one poor man, for God and for humanity. That chapel is crumbling. To that chapel go up every Sunday forty or fifty poor men, women, and children, to hear about the One True God and his Son Jesus the Christ. They go there instead of seeking yonder idols' temple. After the service is a Sunday school, in which are gathered some twenty children to learn those precepts which their great countryman, Rammohun Roy, found the guide to peace. Once in three months, sixty or seventy persons, who have received and cherished "the faith" at a cost of money and opposition, gather to "show forth the Lord's death till he come." Occasionally there is a baptism of some adult, having attained man's estate under the missionaries' preaching, or a convert, most likely from the Roman-Catholic Church. At the house of the pastor, or of one of the church, a few gather of an evening for prayers and exhortation. The school in the veranda, the other two in mere sheds, gather daily one hundred and twenty-five pupils. A tract is now and then issued; and more are ready and waiting for money to open their prison-door, and bid them God speed on their mission. Men, as soldiers in the army or on business, leave that church to go where God may guide, but as Christians ever.

These are the results: would they were greater! But one thing is certain: though nothing more be ever done for

India missions, self-respect demands of American Unitarians to see to it that that chapel be repaired, and kept so; and that William Roberts be taken from his present damp hut, and finish his days in that redeemed parsonage, at a salary which will render him able to live free from debt, and work out his mission till he join his father. Shall it be done, and that speedily? A few hundreds of dollars would clear the parsonage of all arrearages, and some twenty dollars per month would support the minister of God. Shall it be forthcoming?

EXPERIENCES OF A CHAPLAIN.

New Orleans, February, 1863.

Items of a chaplain's experience and observation here may be worth a place in your Journal. At Ship Island, before the taking of this city, and in its immediate neighborhood since that event, I have been constantly in the army, visiting all the large hospitals as well as that of my own regiment, and mingling with the citizens, officials, and negroes daily, — a very abundant sphere for observation. Out of it, let me tell you what I have and have not seen. Every day, without exception, I have been in my hospital, holding frequent services, distributing books and tracts, comforting, and reading to or writing for, the sick and dying; and I have never heard a profane word from any sick soldier (except in delirium), or any murmur from one in pain or in near prospect of death. I have been with hundreds of men during the past year, at the last hours or moments of life (Vermonters, mostly farmers at home, who volunteered before the days of large bounties and short service); and I never saw a case wanting n

firmness and composure; always quiet; not stolid or defiant, but steadfast. To my sentence, "The surgeon says you must die; but you are man enough to face that: you and I came out to risk our lives for the good cause; and you can say, 'God's will be done,' — I never had any but a manly and even cheerful assent; and then letters dictated so tenderly, wills made so thoughtfully, even when weakness prevented the making any signature but the mark my hand guided.

This experience astonishes me. I visit the large city hospitals often, where men of my own regiment are transferred; and the same spirit exists there. I have conversed with thousands of patients, and have heard two men whine: one was an ignorant Irishman, the other was a rebel. A sentiment of profound respect for human nature takes its place in my mind when I see how nobly men meet suffering, and how composedly they die, with love of home, faith in immortality, and trust in God, sanctifying the departure.

I have distributed a large number of our Unitarian tracts, books, and papers, as well as those of all other denominations. I have a regular service every Sunday (which the whole regiment attends under arms), and have frequent prayer and conference meetings; and I have yet to hear the first denominational objection in any way. The reading is thankfully accepted, the public worship respectfully and attentively joined in. Sectarian preferences are, of course, *not* left at home; but prejudice and bigotry *are*. The "Soldier's Companion" is excellent. The Army Series of tracts is very good. "The Home to the Hospital" is perfect. Before *that* came out, I had only the rousing addresses of Dr. Putnam or Chaplin Woodbury, — grand for the camp and field, but too much of the trumpet-tone for the sick and dying; and the old slur rose in my memory, "Unitarianism good to live by, but not to die

by." *Now* I am contented, and our faith vindicates itself.

I have not seen the first native white citizen of New Orleans who is actively loyal, who gives money or information or warning to the Union cause; everywhere, among men and women (I am sorry to say, in the Unitarian Church most bitter), is open or half-covered hatred of the loyal cause. I have heard, in the Unitarian Church in New Orleans, Dr. Dewey's sermon on death read, with interpolated reference to a rebel soldier from that society "who had died a patriot's death, while the vile and brutal mercenaries were permitted to triumph over him," &c.; and an argument drawn thence for a future compensation for such monstrous injustice in the appointment of Providence.

I have yet to see a more exact description of Louisiana society than General Butler's sentence, — "Society is disintegrated here." The cement of morality is gone. There is no organic relation between individuals. There is no family tie. All is as a heap of sand.

I have lived for months close to a camp of at least twenty-five hundred negroes, — men, women, and children, — and have seen them all over the city and country; and I have yet to hear the first oath from a black man's mouth (except a city teamster's), or to see a black person drunk, to witness an act of violence from one even when abused, to have a black person beg from me or any one else any thing except medicine for sick children, or to see a black man or woman hesitate to work cheerfully and well when in prospect of fair pay for the labor. They are, as a class, quick to observe, shrewd in money-matters, prudent in their speech, ready to learn to read and write, and aware of the importance of such acquirements. My boy, a full-blooded African, a brickmaker from a plantation, learned the alphabet from the spelling-book and from the shop-signs, with my help, sooner than I was able to commit the

telegraphic alphabet used by our army operators, which I studied diligently, to test his capacity. I have watched and talked to them, and seen them under all circumstances. I have married them, visited their sick, and buried their dead; and I am sure they have capacities not generally appreciated. I have seen a whole regiment of intelligent white men grow up from contempt to respect for the blacks. I have seen the change, which took place in Gen. Butler himself, occurring in his officers and men scattered over his department, not by anybody's preaching, but by the overwhelming power of facts. Do you ask why so many chaplains resign? From unfitness, perhaps; from want of health, from the opposition of irreligious commanders and officers; never from want of work to do. Do you ask of the spirit of the soldiers? Hopeful, earnest, and loyal, in the highest degree. Do you ask of the effect of camp-life on the character? It is very bad, especially in the coarser, rougher vices. Do you ask of the best defences and preventives a soldier can have? I say, that, better than all else, — giving some worth to all else, — are the letters of a good wife, mother, sister, or friend nearer than a sister, to touch those chords of the heart, to keep alive those principles of the soul, which the want of home influence deadens and destroys.

F. C. W.

LETTER FROM KANSAS.

LAWRENCE, KAN., Feb. 18, 1863.

BROTHER J. F. CLARKE, — We have received very regularly your "Monthly Journal" for a long time. It is always welcomed, and I think it is doing much good. I give it to our prominent citizens of various denominations, and to the

clergy of this region. I am certain it is read and appreciated. It is a good missionary influence; it scatters good seed; and we hope some time to raise a subscription for it, so that we may not tax you too much. I wonder that you Boston people don't get tired of giving. All New England, in fact, is a wonderful institution; and we hope some time to have it organized here in Kansas.

I preach regularly to our little congregation in Lawrence. I have preached the past year every Sunday but one, — a cold, stormy March day in 1862. There seems to be more interest manifested, and a better attendance on Sunday. Our Sunday school is progressing steadily. Since October, the average number has been fifty. Eighty scholars received presents from our Christmas-tree. Our school is the largest, save one, in the city. The library is the best, without exception. We wish it to continue so. We desire to furnish good moral and religious reading for our children. Books of the right stamp are scarce in Kansas. There are many little five and ten dollar libraries scattered here and there; but the books are small in size, and a great many of them exceptionable in matter. They are feeble and trashy, inculcating false notions of life and religion. Brother Clarke, we want better books; we want good solid, truthful books; not those which address themselves to the feelings simply, but to the reason and understanding also. I would like a hundred books entitled "The Christian Life;" one hundred "Doctrine of Prayer;" "Ware's Formation of Christian Character;" "Early Religious Education," by Eliot; and so on. If we could only put a library of two hundred good solid New-England books into every new schoolhouse that is erected in Kansas, it would be good seed sown in good soil. Do you say, "Depend on yourselves for books"?

Ah! if we do, the present rising generation will have to do without them. There are thousands and thousands scattered all over our prairies, who have both hands full to get enough to eat and drink and wear. They cannot buy books, and their children must suffer for them.

I was in a cabin yesterday, — a mere shell of a thing, — where there were six beautiful children, four old enough to read; but they had no books, or next to none. The parents were intelligent and industrious; but, with all their efforts, could only get enough to coarsely feed and poorly clothe themselves and little ones. They had seen better days in Wisconsin; they had many little memories of better times: but now they were reduced to the lowest point, — had only two old chairs, a little furniture, and one or two books. I pitied them, — it was so hard to be deprived of the means of knowledge. This family is a specimen of hundreds. They were not pioneers, but came from the city of Madison.

I insist that we must have mental and moral food. Our people must not starve while so many good books are accumulating on the shelves of our New-England friends. We must get them out here, where they are so much wanted. In a few years, we intend to pay you back all that you have done for us, principal and interest.

If you desire to send a few of these missionaries to Kansas, you can leave them with Joseph H. Allen, Secretary of the S. S. Society, and he will forward them to us. I suppose that you have a thousand ways for your benefactions. If some of them do not come this way, it will not be from lack of too great modesty on our part in presenting our claims.

Yours very truly,

JOHN S. BROWN.

MEETINGS OF THE EXECUTIVE COMMITTEE.

April 20, 1863. — Present, Messrs. Stebbins, Emerson, Hedge, Clarke, Brigham, Newell, Barrett, Hinckley, Winkley, Sawyer, Smith, and Fox.

The Committee on the India Mission reported in favor of appropriating the sum of two hundred and fifty dollars towards the expense of Mr. Dall's journey overland to Calcutta, — that being the cost of a passage by water; and also of giving, for the use of his mission, books selected by him, amounting in value to about seventy-five dollars: which report was adopted.

The Committee on New-England Correspondence presented an application for aid from the society in Athol, Mass.; and, in accordance with their recommendation, it was voted to appropriate for this object the sum of fifty dollars.

A communication from Rev. J. G. Forman, offering to lend the Association the stereotype-plates of his "Soldier's Manual of Devotion," was referred to the Committee on Publications.

Two letters — one from Joliet, Ill., concerning the purchase of a church in that place; the other from Rev. John S. Brown, of Lawrence, Kan., asking aid from the Association — were referred to the Committee on Western Correspondence.

The Committee on Aid to Theological Students reported in favor of granting fifty dollars — the income of the Perkins Fund for the present year, not yet appropriated — as a loan to a student at the Cambridge Divinity School, in response to his application.

The Treasurer called the attention of the Board to the expediency of fixing the time of making up his Annual

Statement, and of providing that it shall be audited before it is presented at the Annual Meeting; and after a brief statement of the reasons which, in his judgment, render a change in the existing system desirable, the following votes, offered by him, were unanimously adopted: —

Voted, That the Treasurer be, and he hereby is, authorized and requested to make up his Annual Statement to the 29th instant.

Voted, That the President be, and hereby is, authorized and requested to appoint two members of the Association to audit the Treasurer's accounts as thus made up, and that their report be presented at the Annual Meeting of the Association in May next.

Voted, That the financial year shall hereafter extend from the 1st of May to the 30th of April next ensuing, both days inclusive.

Voted, That the foregoing votes be communicated to the Association for their approval.

The Board then adjourned to Monday, May 11.

SPECIAL NOTICE.

The Annual Meeting of the American Unitarian Association will be held at the Arlington-street Church, Boston, on Tuesday, May 26.

The Association will meet in the vestry at nine o'clock, A.M., for the election of officers and the transaction of other business.

The public meeting will take place in the church at ten o'clock, when the Annual Report of the Executive Committee will be read; after which, there will be six or eight short addresses, by able speakers, on subjects presented in the Report.

Should the time allowed for the business-meeting, on Tuesday morning, prove insufficient, it will be adjourned to the afternoon of that day or the afternoon of Wednesday. All members of the Association are entitled to take part in this meeting; and the By-laws provide, that "an annual subscription of one dollar shall constitute a person a member, so long as such subscription be paid; and a subscription of thirty dollars shall constitute a person a member for life."

To make any one an annual member, however, the Executive Committee have decided that the dollar must be paid expressly for that purpose, either directly to the Association, or through some regularly organized auxiliary society.

The *public* meeting, all persons interested are cordially invited to attend.

INTELLIGENCE.

Rev. GILBERT CUMMINGS, Jun., has resigned the charge of the society in Westborough, Mass.

Rev. SYLVAN S. HUNTING of Detroit, Mich., having been appointed Chaplain of the Twenty-seventh Michigan Regiment, has accepted the position, and obtained leave of absence from his society for six months.

The NEW-HAMPSHIRE UNITARIAN ASSOCIATION held a meeting for organization, at Manchester, on Wednesday, Feb. 25; and the following-named officers were elected: President, Henry A. Bellows of Concord; Vice-Presidents, W. H. T. Hackett of Portsmouth, and George Tilden of Keene; Secretary, Rev. James De Normandie of Portsmouth; Treasurer, C. L. Richardson of Manchester; Directors, E. S. Cushing of Charlestown, Samuel Hale of Dover, John A. Baldwin of Nashua, John H. White of Lancaster, Rev. A. W. Stevens of Manchester, Onslow Stearns of Concord, Charles Burley of Exeter.

Mr. Edward I. Galvin, a graduate of the Cambridge Divinity School in the class of 1862, was ordained as pastor of the society in Brookfield, Mass., on Wednesday, April 15. The order of services was as follows: Introductory prayer, and reading from the Scriptures, by Rev. Edward E. Hale of Boston; sermon, by Rev. Alonzo Hill, D.D., of Worcester; ordaining prayer, by Rev. George R. Noyes, D.D., of Cambridge; charge, by Rev. Nathaniel Hall of Dorchester; right hand of fellowship, by Rev. James Sallaway of Billerica; address to the people, by Rev. Francis Tiffany of Springfield; concluding prayer, by Rev. William A. Whitwell of Brookline; benediction, by the pastor.

Mr. Hiram Norton, a graduate of the Meadville Theological School in the class of 1860, was ordained as pastor of the society in Rowe, Mass., by the Franklin Evangelical Association, at their regular meeting, held in Northampton on Tuesday, April 14. The order of services was as follows: Anthem; opening prayer, by Rev. Samuel C. Beane of Chicopee; reading from the Scriptures, by Rev. William Silsbee of Northampton; hymn; sermon, by Rev. Thomas J. Mumford of Greenfield; hymn; consecrating prayer, by Rev. Francis Tiffany of Springfield; charge, by Rev. John Murray of Northfield; right hand of fellowship, by Rev. John B. Green of Bernardston; closing prayer, by Rev. James Henry Wiggin; anthem; benediction, by Mr. Norton.

Mr. Edwin C. L. Browne, a graduate of the Meadville Theological School in the class of 1861, was ordained as minister of the society in Bolton, Mass., on Wednesday, April 22. The order of services was as follows: Anthem; introductory prayer, by Rev. Eli Fay of Leominster; selections from the Scriptures, by Rev. Henry H. Barker of Harvard; sermon, by Rev. William P. Tilden of Boston; prayer of ordination, by Rev. Thomas T. Stone of Bolton; hymn; charge, by Rev. George M. Bartol of Lancaster; right hand of fellowship, by Rev. William L. Chaffin of Philadelphia; address to the people, by Rev. Rush R. Shippen of Worcester; concluding prayer, by Rev. Richard S. Edes of Bolton; hymn; benediction, by the pastor.

Rev. JAMES HENRY WIGGIN has relinquished the temporary charge of the society in Montague, Mass.; and Rev. D. H. Ranney, of West Brattleborough, Vt., has accepted an invitation to supply the pulpit for one year.

Rev. EDWIN M. WHEELOCK, formerly of Dover, N.H., has received a call from the society in Concord, N.H.

The CORNER-STONE of the new church of the First Unitarian Society in Chicago, Ill., was laid on Thursday, April 9. The exercises consisted of a prayer by Rev. Robert Collyer, of the Second Church; and addresses by E. W. Willard, Esq., Chairman of the Board of Trustees; Rev. Charles B. Thomas, pastor of the society; and David A. Gage, Esq., of the Building Committee.

ACKNOWLEDGMENTS.

1863.				
March	24	From	Society in Burlington, Vt, for Monthly Journals, additional	$9 00
"	27.	"	Society in Sterling, as a donation	45.00
"	28.	"	Society in Woburn, additional, to make Mrs. M. E. Field an annual member	1.00
"	"	"	Society in East Boston, for Monthly Journals, additional	4.00
"	"	"	Society in Kalamazoo, Mich., for Monthly Journals	5.00
"	30.	"	Second Society, Dorchester, for Monthly Journals, additional	11 00
"	"	"	Mt. Pleasant Society, Roxbury, for Monthly Journals	23.00
"	"	"	Hawes-place Society, South Boston, for Monthly Journals	32.00
"	"	"	Rev. Daniel Bowen's Society, Hingham, for Monthly Journals	12.00
April	1.	"	Rev. Dr. Briggs's Society, Salem, for Monthly Journal, additional	1.00
"	"	"	Charles Richardson, as a donation	4.00
"	4.	"	Society in Marlborough, for Monthly Journals	11.00
"	"	"	Rev. E. B. Willson's Society, Salem, for Monthly Journals	1.00
"	"	"	"a friend deceased," — a bequest for the general purposes of the Association	1,000.00
"	6.	"	Rev. T. S. King, as a donation	8.50
"	7.	"	Society in Northborough, as a donation $13.30 For Monthly Journals 15.00	28.30

April	7.	From	Society in Watertown, as a donation, add'l.	$2 00
"	"	"	Rev. T. B. Forbush and George Forbes, to make themselves annual members . . .	2.00
"	9.	"	Society in Trenton, N.Y., as a donation . .	10.00
"	"	"	friends in New Brunswick, N.J., as a donation	22.00
"	"	"	Society in Syracuse, N.Y., for Monthly Journals, additional	25.00
"	10.	"	Henry Callender, Esq., administrator of the estate of the late George Callender, as 40 per cent of his bequest to the Association	400.00
"	11.	"	Rev. Augustus Woodbury's Society, Providence, R.I., as a donation	300.00
"	13.	"	Society in Westborough, as a donation . . .	17.15
"	"	"	Society in Manchester, N.H., as a donation .	27.00
"	"	"	Miss L. E. Penhallow, as fifth payment on life-membership	5.00
"	"	"	Barton-square Society, Salem, for Monthly Journal, additional	1.00
"	14.	"	Rev. Ed. C. Towne, to make himself an annual member two years	2.00
"	15.	"	subscribers to Monthly Journal in Barnstable	4.00
"	18.	"	Society in Quincy, Ill., for Monthly Journals	25.00
"	21.	"	Society in Troy, N.Y., as a donation, additional (in all, $70)	20.00
"	"	"	Rev. J. L. Hatch, to make himself an annual member.	1.00
"	22.	"	Rev. Nathaniel Hall's Society, Dorchester, for Monthly Journals, additional	2.00
"	"	"	Society in Watertown, as a donation, add'l.	1.00
"	23.	"	Society in Augusta, Me., as a donation . .	28.00
"	24.	"	Society in West Newton, for Monthly Journals	10.00
"	"	"	Society in Harvard, for Monthly Journals, additional	2 00
"	27.	"	William V. Spencer, to complete his life-membership	15.00
"	28.	"	the Arlington-street Society, Boston, as annual subscription, including life-membership of Rev. Edwin J. Gerry, a donation from a member of the Society	467.40
"	29.	"	from executors of the estate of the late James H. Kendall, as a fund for "the relief of feeble and necessitous Unitarian societies"	2,000.00

ARMY FUND.

March	25.	From	a friend	$1.50
"	30.	"	friends, through H. W. F.	15.00
April	1.	"	Charles Richardson.	1.00
"	4.	"	Miss Alcott	1.00
"	18.	"	Society in Quincy, Ill., for Army Tracts . .	20.00
"	20.	"	B., Dorchester	2.00
"	21.	"	a friend	2.00
"	24.	"	Society in Harvard	7.00
"	"	"	Sunday School in Petersham	5.00